

CONTENTS

<i>TEXTS AND MANUSCRIPTS: DESCRIPTION AND RESEARCH</i>	3
Val. Polosin. The Arabic Bible: Turning Again to an Old Controversy	3
E. Rezvan. On the Dating of an “Uthmānic Qur’ān” from St. Petersburg	19
M. Vorobyova-Desyatovskaya. A Sanskrit Manuscript on Birch-Bark from Bairam-Ali: II. <i>Avadānas</i> and <i>Jātakas</i> (Part 1)	23
I. Alimov. Song <i>Biji</i> Authoral Collections: “Lofty Judgements by the Palace Gates” by Liu Fu	33
<i>TEXT AND ITS CULTURAL INTERPRETATION</i>	39
K. Solonin. The Tang Heritage of Tangut Buddhism. Teachings Classification in the Tangut Text “The Mirror”.	39
E. Tyomkin. Patañjali’s Commentary on a <i>Sūtra</i> by Pāṇini V, 3.99	49
<i>PRESENTING THE COLLECTIONS</i>	51
K. Yuzbachian. Armenian Manuscripts in St. Petersburg	51
<i>CONSERVATION PROBLEMS.</i>	61
F. Cuisance. Mounting and Early Restorations: the Case of an Accordion Book, Pelliot Tibetain 45.	61
<i>BOOK REVIEWS</i>	71

Front cover:

St. John the Evangelist and his disciple Prochorus, “The Four Gospels”, manuscript B 45
in the collection of the St. Petersburg Branch of the Institute of Oriental Studies, Shosh (Isfahan), 1623,
scribe Stepanos, artist Mesrop Hizantsi, paper, fol. 210b, 11.0×15.0 cm.

Back cover:

St. Matthew the Evangelist, the same manuscript, fol. 19b, 12.0×17.0 cm.

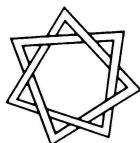
THESA PUBLISHERS
IN CO-OPERATION WITH
ST. PETERSBURG BRANCH
OF THE INSTITUTE OF ORIENTAL STUDIES
RUSSIAN ACADEMY OF SCIENCES



Manuscripta Orientalia

International Journal for Oriental Manuscript Research

Vol. 6 No. 3 September 2000



THESA
St. Petersburg

an absence of internal referencing. For example, the text *Bidāyat al-muhtadī bi-Fad, lallāh al-Mahdī* was part of the collections housed in the South African Library (p. 59) and the South African Cultural History Museum (SACHM 8045, p. 48), as well as the private collection of Muhammad Lutfie Ibrahim (MLI 7, p. 87). The author of the Catalogue does not attempt to link the three, nor does she try to assess whether they are the same or there are certain notable differences between them. Unfortunately, Ms. Munazzah Haji Zakaria also neglects to provide a cross reference of entries, such as, for instance, *Tuh.fat al-raghībīn*, of which numerous extant copies are to be

found in Southeast Asia, with those which appear in other catalogues, compilations and collections.

Despite these shortcomings, which, however, can be regarded but minor, the Catalogue is no doubt valuable and indispensable to any scholar who studies the social, cultural, religious, and linguistic history of South African 'Malay' Muslims. The work under review here is certainly a welcome contribution to this under-researched and under-studied area.

Muhammed Haron

A. I. Kolesnikov. *Denezhnoe khoziaistvo v Irane v VII veke* (The Monetary Economy in the 7th Century Iran). Moscow: Vostochnaia literatura Publishing House, 1998, 416 pp. + 16 pp. inserts.

This monograph deals with the economic history of Iran under the late Sasanids (590—651) and the first Muslim rulers, the protégés and opponents of the Umayyads (second half of the seventh — beginning of the eighth century), in the context of the era's stormy political events and ideological and social factors. Coins served as the main source for this work: late-Sasanian drachmas (more than 10,000 items), Arab-Sasanian drachmas (more than 2,000 items), and copper coins of varied administrative and confessional origin (around 600 items) minted between the end of the sixth century and the mid-eighth century. In order to recreate the conditions in which the monetary economy functioned, the author employs Sasanian epigraphy, Muslim historical chronicles, geographic treatises in Middle Persian, Arabic, and New Persian, and Syriac sources. A significant number of the coins studied by the author were held for many years in the collection of the Asiatic Museum (today the St. Petersburg Branch of the Institute of Oriental Studies, Russian Academy of Sciences); it was only in 1930—31 that they were transferred to the State Hermitage.

The monograph treats the key problems which surround the structure and nature of the monetary economy in

late-Sasanian and early Islamic Iran. These include a) the total number of active mints (the attribution and localization of centres for minting silver and copper, their actual number, and the length and intensity of their activities at various times); b) the basic production of mints — silver drachmas and copper coins (the evolution of monetary units, rate of emissions under actual conditions, sums of silver minting, and role of religious factors in determining the graphic appearance of coins); c) the central and local authorities which sanctioned the activities of minting centers. The analysis of numismatic material is buttressed by synoptical tables and illustrations.

An appendix includes a catalogue of Arab-Sasanian coins at the State Hermitage (St. Petersburg) illustrated with photographs of rare coins. The catalogue is of independent scholarly interest for medieval historians and numismatics specialists.

A. I. Kolesnikov's work differs from that of his predecessors in its far-ranging approach to the questions at hand, its use of a significantly more diverse group of sources, and the additional numismatic material from the collections of the Hermitage, the State Historical Museum (Moscow), and museums in Georgia, Armenia, and Azerbaijan. The work sums up many years' of research by the author in this field.

E. Rezvan